

THE WAY OF HYARLAND

343

two feet high and fifteen inches in diameter, hollowed out from above for about two-thirds of its length. Many are made with a kind of beam or stand, and some have roughly carved benches on the outside; these are called "the benches," sometimes emblemized of women, a large part of whose life is spent in preparing beer (Pl. XV, fig. 18). 412
[532]

The fire-drill. Matches are becoming more widespread year by year and even the knowledge of how to make fire with a fire drill will be lost. The method employed among the Yao is as follows: a flat surface is cut on a piece of partly rotted wood. In the middle of this a small depression is made, and on one side of the piece of wood a groove is cut leading from the flat cut surface. The piece of wood is held firmly on the ground by one person with a piece of old matted cloth or some shaved sticks at the base of the groove. A second person, by rolling a stick of hard wood rapidly between his hands with the point directed against the depression on the flat surface in which a little sand has been placed, drills a hole into it. The heat developed is sufficient to cause the powdered rotten wood to start smoldering. This is then turned out on the cloth, which is gently waved in the air till it catches fire (Pl. XV, fig. 18). 372
[77]

Boats. With the exception of a small canoe-like vessel, *tiwagan*, made of rough bark and used for crossing streams, the Yao have no boats. The dug-out canoes which they use at the present day are made for them by the Akyaxia. In addition to the bark boat, they use a kind of raft made from the pith tree, *buagan*. 501
[597]

Tobacco. The use of tobacco in some form is universal among the tribes of Hyarland and the Yao are no exception. The method of use varies among the different peoples; smoking, chewing, and snuffing are all practiced, but while the Akyaxia is essentially a pipe-smoker, the Yao takes snuff, although I think only lately he has also taken up smoking and chewing. A short time ago, a Yao who chewed would have been laughed at. The Akyaxia do not chew but take snuff to a certain extent; the Akyaxia who do not smoke or chew are sometimes snuff-takers; the *Akashaka*, *Akyaxia*, *Akyaxia*, and *Akashaka* are pipe-smokers and to lesser degree snuff-takers. 276

Tobacco is called *mao* (Hak. Chin.). It is prepared by sun-drying the leaf, which is then rolled up into a ball and allowed to dry further. The common tobacco pipe consists of a clay bowl, often ornamented, and a reed stem; it was formerly called *shikang*, but is now known as *haki* (Pl. XV, fig. 11). For lamp, *shanda*, the Yao use a water pipe called *shanda* (*shanda*, Chin.); this consists of a bamboo water container from which projects a reed stem ornamented by a clay bowl (Pl. XV, fig. 12). The word *shanda* is also used for a tobacco pipe.

When tobacco is chewed, a little lime paste made from snail shells is put in the mouth "to bring out the flavor," a small clay jar being used to carry the snuff.

Both the Wuyao and the Akyaxia prepare snuff by grinding the broken-up tobacco leaves with a stone in a pestle; the powder is then turned out into another shell and warmed over a fire. A few drops of a preparation called *magadi* is added for flavor. *Magadi* is

METALLURGY.

Among the natives in Nyasaland, with the exception of copper in the north (Wahanga) and brass in parts near the Zambezi, iron was the only metal worked. M
Y
225

Other metals are used and obtained from traders are, copper, brass, lead, tin, etc. Iron = *chikanda*; brass = *asipeli*; copper = *salusi*; of iron, brass, zinc, knives, spears were made.

At the present time copper- and brass-based spears are still found at the north end of the lake; copper bracelets and body rings also. The brass wire bracelets elsewhere are made from imported metal. Iron-stone ore in the old days was smelted in a furnace of stones made in the form of a long drain 3 feet long and 1 foot high; in this a mixture of lumps of ore and wood charcoal was put, and single bellows of goat's skin were used to make the draught, which is aided by building a chimney at one end; at the other end a hole is made in the ground to receive the molten metal. A quantity of this is then again melted in a hole in the ground with a charcoal fire about it, and then the metal ran into a trench to form a thin bar which is then hammered and worked into a spear, etc. At the present time little smelting of ore is done. There are regular metalworkers, who make knives, etc., using a little furnace with goat-skin bellows, a crucible for copper and brass, etc., tongs, pliers, hammer.

An iron plate with an aperture for drawing wire and files are also employed.

Bellows.—A goat's skin with a large opening sews to two sticks; the bag is then held by these sticks and closed and pressed, the air being driven out through an iron tube inserted through one of the legs of the skin.



BOATS.

The only form of boat in use is the dug-out canoe without outriggers. No skins are used. These are pointed along by tension poles in the stern. On the lake paddles are used, never oars. There are no sailing craft. The weapons is the tree used for making canoes, sometimes also the willow. They are cut out with a small axe, sweeps. The skin boat is used for rowing, twenty or thirty of the skulls being rowed into the lake. *Mpiri*, a ground-cropper, is also used after being pointed. For towing anything is used. At Lilongwe a canoe like a very small canoe called *upi* is employed. A kind of raft made from pith-wood and called *supurunda* is used to fish from. Occasionally these get washed out into the lake and the fisher has been drowned. M
Y
501

The canoes vary in size from 10 to 50 feet and more, the smaller being used as ferry-boats across a stream; the largest were made to carry stores across the Lake Nyasa in the old days. In putting a canoe, one or two men work, keeping time. In paddling, any number may work, the largest canoes have twenty men, working on either side. There is one near Zumbo the paddlers hand; on the Lake they stand. M
Y
501

383 H. S. STANFORD.—Notes on Some Tribes of British Central Africa

When a number are working they take time from the front man, the rear man starting with his ordinary paddle. The passengers sit in the middle, a chief towards the stern. They never lose sight of land even in crossing the widest part of the lake. Boats are now used occasionally as anchors, up the lake, open boats are used to shelter canoe. The smaller canoes are 2 feet to 2½ feet high, the very large ones used to be 4 and 5 feet high; except on the lower river, where canoes have ends similarly shaped, they are made with a bow more pointed than the stern and having a keel (Fig. 16). There is no ornamentation and no figure head.

In every lake-shore or river-side village or collection of huts will be found one or more canoes; those being to some one man, others using them paying a fee. At the launching of a new canoe, beer is made and the women dance, and music is made for its safe journey.

SWIMMING.

Not even all lake-shore natives swim, though most do. The art is learnt in childhood and not taught. They are not very fast swimmers, and I do not think could swim very far. They sometimes dive head first and practice staying under water. They swim rather like a dog, both arms coming a little out of water, but not a trudgeon stroke; arms are kept straight. They sometimes swim on the side, but never use the ordinary breast stroke.

GAZES.

Several games are played resembling the game of chess introduced from Zanibar (Mozambique); chess is played on a board in which rows of holes have been cut; bones are used as counters.

Shambani.—A game found among Anyanja and Mackings; it may be played on a chess board, but is often played in holes made in the ground with stones. The Anyanja game *chipungu* is played in the same way. At Fort Anderson is a heap of stones in which hollows have been made similar to those made in the ground. It is the only piece of stone-work I know in the country. Children and women play *kankikilomani* (mushu).

A man tries in one breath to keep saying *mbiri-biri-biri* while another makes a pile of stones from another pile of ten, taking one at a time, saying, "To take and put it there makes one," etc. Men play at guessing in which hand an object is hidden, or one out of ten men sitting in a house has to guess with whom a certain object is. No forfeits.

Fendak (or the spider) is cat's cradle.

Pind (hide and seek), one hiding, five or six seeking.

There are no dice games. Cards were introduced from the coast before the advent of Europeans into the country; the games are various and difficult to follow.

A slipshod kind of wrestling is practiced by Anyanja youths; the Mackings.